

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. I. No. 2.]

NAUVOO, ILLINOIS, JULY, 1840.

[Whole No. 3.]

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

It was before said that the Governor had long sought an opportunity to destroy us, and drive us from the state; he now had all things arranged according to his liking, an army of several thousand men were now arrayed against a few, innocent, unoffending citizens who had always been strict to obey the laws of the country; and several thousand more were on their march to Far West, and all this according to the orders of the Governor: the following is the exterminating order under which this mob militia were acting.

Head Quarters of the Militia,
City of Jefferson,
Oct. 27th 1838.

Sir,

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed.—The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages, are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess

county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding us at first directed to re-instate the citizens of Daviess in their houses, you will proceed immediately to Richmond and, there operate against the Mormons.—Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Sined) L. W. BOGGS,
Governor and Commander-in-Chief

We would here observe that the large army, or rather mob, just before they reached Far West, took a man prisoner by the name of Carey who was a stranger in the country; and one of their number, coolly and deliberately beat out his brains with the breech of his gun. He was then thrown into a wagon and taken with them to their encampment. His family were not allowed to see him, or even permitted to administer to his wants, in the hour of death; he was given up to his family a few minutes before he expired.—This was known by all the officers, but was considered, probably, an act of bravery.

An aged man by the name of Tanner was taken about the same time and regardless of grey hairs, that were evident marks of hardship in the service of his country, he was struck over the head with the breech of a gun, and his skull laid bare: but to return. We here quote from S. Rigdon's Appeal to the American people &c. it being a well written statement of facts.

To S. D. LUCAS.

This order of Boggs', was given, as he, and the whole band of them pretended, in consequence of the Bogard battle; pretending that he had been sent there, by legal authority. Now, for

this legal business. Bogard came into Caldwell, without any legal authority whatever, and committed all his outrages: but after he had committed them, he sends a messenger to General Atchison, for authority. Atchison sets down and sends him a writing, authorizing him to guard the line, between the counties of Ray and Caldwell. General Atchison's order to Bogard, was copied by Samuel Tillary after dark on the evening before the battle was fought, and that was fought before day light the next morning; and the letter had to be carried some thirty or forty miles. Here was another piece of legerdemain. Bogard was turned into militia, to hide up his wickedness.— We had this account from the mouth of Samuel Tillary; he is Clerk of the Circuit Court in Clay County and acts as clerk for General Atchison.

Let the reader particularly notice, that this L. W. Boggs, was well acquainted with the operations of the mob, for the space of five years; having been the leader of it, once, himself, at the time it raged in Jackson County; and had been petitioned, again and again, after he was Governor; to stop its ravages: and in every instance refused to do it. He now perfectly knew that the whole difficulty, had originated in consequence of its violence and plunder: yet notwithstanding this, he issued the above order. Boggs, said, that if it had not been for the vote, which the Mormons gave at the late election, he would have exterminated them before.

After the citizens of Caldwell were made acquainted with the fact, that General Lucas, was there, by the Governor's order, they ceased to take any measures for defence; but submitted immediately.

In the meantime, the army employed itself in destroying the cornfields, potatoes and turnips, and in taking horses, and plundering houses. Houses were searched by them, as closely to find money, as a man would be searched by a set of Arabs, after a shipwreck. Every dollar was carried off, that could be found, while the lives of the owners were threatened, if they offered the least resistance. Cattle, hogs and sheep, were shot down and, left on the ground to rot. Men, wo-

men, and children, were insulted and abused, in a brutal manner!

The next day after we were betrayed into camp, Lucas, ordered all the persons in the county of Caldwell, to give up their arms. After the arms were given up, the men were kept under guard; and all property holders, compelled to sign a Deed of trust, signing away all their property, to defray the expenses of the war; and then they were all commanded to leave the State under pain of extermination, between that and corn-planting the next spring.

At the time of giving up the arms, there again followed another scene of brutality. The troops ran from house to house, taking all the arms they could find, from old men, that never thought of going into a field of battle; but there must not be left a single gun in the county; so the troops ran as before described, like a parcel of ravenous wolves; but their great object, in the pursuit of guns, was, to find plunder. They wanted to get into the houses, to see if there was not something they could carry off. Thus they plundered houses until they got satisfied. To secrete their property from their ravages, the people had to go and hide it in the bushes, or any where they could find a place of concealment. The troops found some of the property that had been hid. This produced another savage operation. Those wild creatures, tearing like mad men through the bushes, ran from place to place, searching under hay stacks, tearing up floors, hunting pretendedly after arms; but the abundance of property plundered, testifies that they had another object in view.

While the troops were thus engaged, the officers were busily employed in forming some plan to dispose of those, whom they had betrayed into their camp. Seventeen preachers, and nineteen commissioned officers, met with Generals Lucas and Wilson, and held a court martial. The prisoners, were never admitted into it at all: they were not allowed to plead, introduce evidence, or any thing else. Finally, the august body came to a decision; and that was, that at eight o'clock the next morning, they should be taken into the public square, in the presence

of their families and shot. Who among the military characters of the day, will not say that Samuel D. Lucas is fit to command an army, when he was at the head of such a court martial as this?

At these high handed and lawless measures Gen. Doniphan demurred.—He told them, that there was not one of them, in the least degree, acquainted with the military law, and understood nothing about court martials; and for his part, if they were going to pursue that course, his hand should be clear of it; and he forthwith ordered his brigade to prepare; and he marched them off. This deterred the others, seeing Doniphan, was the only lawyer in their number. We presume they would have carried their design into effect, had it not been for Doniphan's leaving them. We had this account from the lips of Doniphan himself.

Our families had been apprised of their intentions, and were waiting in awful suspense, the arrival of the fatal hour. However, they changed their purpose, and it was decreed that we should be carried to Jackson county.

AN EXTRACT OF A LETTER WRITTEN TO
BISHOP PARTRIDGE, AND THE SAINTS
IN GENERAL: BY J. SMITH, JR. AND
OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

[Continued to the Church of Latter
Day Saints.]

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman; inasmuch as he shall prove himself to be a man of honor and a friend to humanity: we think his letters breath a kind and generous spirit.—We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen Esq. the attorney

general, and Governor Lucas of the Iowa Territory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the saints ought to lay hold of every opening, in order to obtain a foot hold on the earth, and be making all preparations that is within their power for the terrible storms that are now gathering in the heavens with darkness, and gloominess and thick darkness; as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honorable council, they have taken cognizance of the murder of our beloved brethren at Hauns mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the saints, these decisions will be made known in their time. We are desirous, that in your general conferences, every thing should be discussed, with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principals of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bare the infirmities of the week. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the

principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall destil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast the into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand

by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tare thee from the society of thy parents, and if with a drawn sword, thine enemies tare thee from the bosom of thy wife and thy offsprings, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father why, canst you stay with us.—“Oh my father what are the men going to do with you”, and then he shall be thrust from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gap open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all and art thou greater than he. Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, untill God shall open out a more effectual door. Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the

plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large: However the time is coming, when God will signify many things, which are expected for the well being of the saints. We would likewise suggest for your consideration the propriety of the saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish under the most damning hand of murder tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly revited the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger and has become a source of corruption until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackning deeds, are enough to make hell itself shudder and stand aghast, and the hands of satan to tremble and palsey.

These things ought then, to be attended to with great earnestness; let no man count them as small things, for

there is much that lies in futurity pertaining to the saints, which depend on our present action. You are aware brethren, that a very large ship is benefitted very much, by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secessies, but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbors, friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God; their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like. There is a duty, which we in common with all men, owe to Governments, laws, and the regula-

tions in the civil concerns of life; these guarantee to all parties and denominations of religion equal, and inalienable rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the bible is true, the book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember brethren that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren, in the bonds of

the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER Mc RAE.

COMMUNICATIONS.

To the Editors of the Times and Seasons:

Dear brethren, I request you, if consistent with your sense of propriety, to publish the following correspondence.

Br. S. Rigdon,

Dear Sir,

I take the liberty to address a few lines to you, which I wish to have you answer.

John Rigdon, the Campbellite preacher, and his friends, are very busy in circulating in the south part of this country, that you challenged him to a discussion of Mormonism last summer. You were to meet him on Bear creek, and appointed the day, and when he came to the place, he found a letter there from you, stating that you would not attend, but you said you would attend at another time, or send a man to meet him, and you appointed the time. He appeared again at the time, and found another letter from you stating that you would not attend. He says he has the letters that he can show from you to support this fact. I find it a hard point to settle with the people. I want you to state the facts in relation, and send to me at Columbus Adams county.—yours in the new and everlasting covenant.

H. W. MILLER,

Nauvoo, July 8th, 1840.

BR. H. W. MILLER:

Your letter of July 2nd, is received, and as my health has improved a little, I this morning answer it. My health continues very bad, and it is only at intervals that I am able to write. All I can say, or need say, about the reports of John Rigdon, and his satellites, as reported in your letter, are that they are a tissue of falsehoods, from first to last. I never challenged John Rigdon, nor any other

man to a debate on religion, in my life. But if my information be correct at a meeting had by the Campbellites, some where on Bear creek, John Rigdon, after a pretty good display of bombast which is the principle ingredient in the Campbellite religion, and this the candied and thinking part of them is beginning to discover; and the consequence is, they are embracing the truth, gave a public challenge to all the saints for a debate on religion. He was taken up, on the spot, by Br. Alexander Williams, and notwithstanding his boldness in challenging, he had to meanly creep out, and declined acting on his own challenge, saying to Br. Williams that he would not argue with any of mine or Br. Smiths understrappers, but he would meet either of us. In this management, he displayed as much cunning as I supposed was in him. And I also discovered, that by his connection with A. Campbell, he had inhaled all the meanness of his leige lord, and the master whom he serves, [A. Campbell] the bombast was made, for the purpose of making proselytes, not at all with the design or expectation of ever having a debate, for he took care to have it placed in such a situation, that I nor Br. Smith could not consistently, with the dignity and character of both ourselves and the church to which we belong, meet him. John Rigdon knew perfectly well, that he himself was as much the understrapper of A. Campbell, as Br. Williams was our understrapper, and that, if it were a condescension for him, to meet our understrappers, or as he meanly called them, it was equally a disgrace for us to meet an understrapper of A. Campbell's. Having thus fortified himself, as he supposed, by stratagem, as well as a porcupine is by his quills, he wrote me a letter, stating his conviction of the necessity of his and my meeting, and investigating the subject of the difference of our religious sentiments. Previous to the time of his writing, he had ascertained, that myself and a number of my family were laying very sick, and the probability was, we or at least some of us would never recover, which proved to our great affliction to be true. He also knew before he wrote his letter, that it would be out of my power, if well, to

meet him at that time, as he knew of my previous engagements to go to Washington city, and he knew that it was my sickness alone that had hindered me from being gone before he wrote: to this letter I told a young man by the name of Higbee to reply, and tell him of my sickness and that of my family, not knowing, at that time, that he knew of it, and also of my engagements to go to Washington. This last I knew he knew before. And I have since found out that he knew of the other, at the time of his writing.

I am convinced when I put the whole of this maneuvering together, that there was no intention on the part of John Rigdon, or his friends, to have a debate, but only to open a door for bombast, which seems to be their particular business, otherwise, he would not have put it out of my power, at the beginning, to meet him.

In the letter written by Mr. Higbee I told him, to say to John Rigdon, that I would find a man who would dispute with him. I had my eye on Elder John Taylor, but before I was able to do any thing in the matter, Mr. T. had gone to England, there were two others on whom I designed to call, but before I had health and the circumstances of my family would admit of my doing any thing about it; they had both gone, one to England, the other to Philadelphia. This I purposed to do, before I had knowledge of all the meanness of their maneuvering in this affair. Since I have been made acquainted with the low condescension of J. Rigdon in this matter, as well as that of his frothy satellites; I feel myself bound, to take a different course. I say frothy satellites, I say so to make a distinction between the persons who profess faith in that religion; for among them, there are gentlemen who would scorn to be found engaged in the low driveling and ribaldry, of those who take for their pattern bombastic leaders.

John Rigdon did at Carthage; if the statements made to me by Mr Harper, with whom he had a controversy at that place be true, throw out insinuations, on this same subject, that were as mean as they were false. And also at your place, (Columbus) as declared to me by Mr. Driskill, a merchant of

Columbus, threw out insinuations, both low and contemptible, and the public will think so too, when they are made acquainted with the circumstances.—

All these despicable insinuations, were thrown out to make an impression on the public mind, in favor of both himself and his religion, which truth never would make, by trying to make them believe that I was afraid to discuss the subject of religion with him. Now for the condescension of this business—John Rigdon does know, and did know, that such was my health, that I was unable to hold a discussion on religion, or any other subject, all the time he was throwing out these foul insinuations; for it is known through the country, generally, that I am unable to get five miles from my house, let alone discuss a subject of importance with any person. And it is also a fact that my attendant Physician, has forbid my using any exertions, either mental or physical, except very moderate exercise, as it will endanger my life.

Yet notwithstanding these known facts and that I have been so since August last, previous to the time I received any communication from him, this braggadocio has been attempting to avail himself of my sickness, to make a false impression on the public mind. Will not the public then justify me in saying that his condescension is contemptible and mean? surely they will: and he and his coadjutors, to give better coloring to their falsehoods, reporting that I challenged John Rigdon to a controversy. I have learned from this and other similar things, that a stream never rises above its fountain. A. Campbell the Leige Lord of all the Campbellites, after the truth made its appearance, being conscious of the fallacy of his scheme, and knowing that it could not stand before the truth—for A. Campbell knows most assuredly, that his religious scheme is false, and is not according to truth—had recourse to publishing in his ignorant Periodical, [ou]tlandish, base calumny, and infamous lies, knowing them to be such when he published them, to injure the characters of certain individuals in the Church of Latter Day Saints. I ask why had Alexander recourse to these foul slanders? the answer is, truth would not answer his purpose, consequently

he had to sacrifice truth and common decency, on the altar of his fabled religion. So leader, so disciple.

When Dr. Nelson sent his letter to this place, for the purpose of having a discussion at Quincy, his whole course was that of a gentleman; he felt willing to meet any brother of our faith, acknowledging every religious teacher of the same faith, as having equal claims on himself and on the public, and as such entitled to equal respect. There were no offensive and foul assertions, no contemptuous epithets, such as understrappers, as though he himself was some august personage, some character of wonderful dignity. In consequence of this manly and honorable appeal, I felt myself bound to meet him, not as I would meet a braggadocio, but as a gentleman, of fine feelings, and honorable deportment, and as such I feel myself still bound to investigate with him, when my health will admit, at his request.

But as relates to John Rigdon, my course is fixed, I say let him redeem his character in the first instance, let him meet Mr. A. Williams, who accepted his challenge, and whom he insulted foully because he accepted it, for never will meet him at the expense of the character and feelings of a gentleman, whom I as highly esteem as I do Mr. Williams. Let him take back his foul epithet of understrapper, and let him know by so stigmatizing Mr. Williams, he reproaches himself also. And after he shall have done this, if necessary, I also will condescend to meet an understrapper, if he is not sufficiently satisfied with what Mr. Williams has done. I use this as his own language, and not mine, and God forbid it ever should be mine. Now, if he is warm for a debate, the way is open, and he can reach it by putting it into my power to meet him. Let him do this, or let him acknowledge that the whole was a piece of ledgerdmain, and for want of being a gentleman, he acted like a blackguard, or else in the midst of his confusion, at having his challenge accepted, he forgot himself.

I wish the public to know that I hold him to his challenge, let him meet Mr. Williams, on his challenge as publicly given, and if he wants any

more, he can have a chance at the public's humble servant.

Yours as ever

SIDNEY RIGDON.

MR. H. W. MILLER.

P. S. Br. Miller, I have taken the liberty, to lay your communication before the public, without your leave. I hope you will pardon me for so doing, as I had no opportunity of getting word to or from you: as also to answer it through the papers. I hope the readers of the Times and Seasons, will cause this correspondence to be read among the public, as much as possible.

S. R.

To all the saints in Christ Jesus, who are in the east, in the west, in the north and in the south; grace be unto you, and peace from God the Father and our Lord Jesus Christ.

As many of our brethren have written upon the subject of our persecution in Missouri, and have clearly set forth the powerful influence which the saints have had to contend with ever since its organization: I shall not attempt to fathom the depths of our persecution, though volumes might be written on the subject which would tell a tale that would make the savage of the wilderness blush, or the barbarian hide his head for shame.

The appeal of the church to the American people, clearly and understandingly sets forth the outrages practised upon the saints by the mob in the State of Missouri, a parallel of which cannot be produced in the annals of history since the days of our saviour; for we were stoned, we were whipped, we were robbed, we were imprisoned, and plundered, of all we possessed, and many of the saints sealed their testimony with their blood. But thanks be to our God, we take the spoiling of our goods, and the wasting of our substance joyfully, knowing that we have a building of God, a house not made with hands eternal in the heavens, and being expelled as we were from our homes, and plundered of all our property, renders us almost destitute of means to carry on the works which the Lord our God has commanded us to do, in order to bring about our redemption, to fulfill the words of the prophets, and to carry on the work of translation, that we may

be thoroughly furnished with every good word and work, and that we may be instructed in principle, in doctrine, and obtain correct ideas of the prophecies which have been corrupted by that abominable church, which is most abominable above all other churches; for they have taken away from the gospel of the Lamb many precious parts which are plain, and also many covenants of the Lord have they taken away.—*Book of Mormon, page 35, 1st ed.*

Now under these existing circumstances brethren, groaning under poverty as you see that we are, and being under a solemn obligation to our God; and to the inhabitants of this generation, to promulge the pure doctrine of our Lord and saviour Jesus Christ, what is to be done? shall the work stop for the want of means? no, God forbid, for we will propel the wheel of the kingdom by the power of union, until we accomplish all things whatsoever our God has commanded us: and we firmly believe that the brethren who have funds will notice this appeal and come to our aid, and give us influence, so that they may be heirs with those who offered their all in sacrifice, and by this obtain a knowledge that the course of life which they pursue is according to the will of God.—*See book of covenants, lecture 6, 9th paragraph.*

It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith with God and favor with him, so as to obtain eternal life, unless they, in like manner offer unto him the same sacrifice, and through that offering obtain a knowledge that they are accepted of him.—We have already expended twenty thousand dollars, in importuning at the feet of the rulers of this government; and we will again appeal to the authorities of this nation, for the redemption of our property in the State of Missouri: for inasmuch as congress was not authorized to handle our case, we are determined to hunt alternately, until we can find a tribunal (if on earth) that will redress our unparalleled wrongs, from a set of demons in the shape of men; then if we cannot find a tribunal on earth qualified for that purpose, the chief Magistrate who holds the destiny of eternal

worlds will hear the cries of innocent blood, and will let loose his indignation upon the rulers of this government, and vexation, and astonishment shall be the cry of this nation.

Now brethren I have thrown out a few hints of what has been done, and what remains yet to be done, therefore we will with our united effort both with our means and influence put shoulder to the wheel, and not rest until the knowledge of the Lord shall cover the earth as the waters cover the great deep.

Now I leave the subject for your consideration firmly believing that our God will instruct you, and teach you the duty which you owe to Him to yourselves, and to the church, which he has set up by his revelations, even so Amen.

A RIPLEY,
BISHOP.

FROM ENGLAND.

Clithero, May, 6th, 1840.

TO THE EDITORS OF THE TIMES AND SEASONS.

Dear Sirs,

According to promise, we now sit down to communicate to you the situation of the affairs of the church as it has been while we were absent, and the present state thereof &c. We landed in Liverpool on the 6 of April, after a passage of 28 days, 16 of which we had strong head winds, two very heavy gales; the officers of the ship said they were the heaviest they had known in 15 years: but through the goodness of God we came safe to land. On the second day after we arrived not knowing that there were any saints in Liverpool, as we passed along the streets elder P. P. Pratt observed in a window an advertisement of a work on the second coming of Christ; and by inquiring for the author, we found from him that elder Taylor and Fielding had been preaching in the town for several weeks, he also told where they were: we found bro. T. but bro. F. had just gone to see the church in Manchester: about 20 had been baptized, and an effectual door was opened in that large town, which contains, we understand, nearly 300,000 souls. Some families of Saints had started for America a few weeks before; and we found bro. Taylor on

board a ship in company with another family, who were expecting to sail that same day. On the 9th, all except bro. P. P. Pratt took the railroad for Preston, 31 miles, about a mile and a half of which at Liverpool, is a subterraneous passage, partly under the town, thro' which we pass without engine, it being inclined, and lighted with Lamps. Arrived at Preston 6 o'clock P. M.—found Br. Fielding in Manchester with elder Clayton, elder Richards in Clithero where we now are: there was great rejoicings at our return to this land.—On the Sunday following we met in the Cockpit, where we used to preach before; the news of our being here had ran through the churches in all directions, and 5 or 600 Saints were come together: It was something like the day of Pentecost, for there were some from various places, from a distance of 20 to 60 miles. Those of the Twelve that were present bore testimony to the work, and spoke with power, for the Lord was with them, and a good effect was produced; as a proof thereof eleven were confirmed the next Sabbath: several came to hear who had long left the church; but there is no hope of those who left through their own sin, as satan left his place; some that were led off by them are returning, but some of the former, after hearing all the testimony &c. that could be borne, are evidently harder than ever: we mention this as a caution to others, and to show that the Lord will not be played with by his creatures. The next day elder B. Young P. P. Pratt W. Woodruff, J. Taylor, H. Clark, W. Claton, met in Preston; the Twelve met in conference the two following days, organized themselves & ordained elder Willard Richards to the Twelve: on the 15th a general conference, according to previous appointment, was held in the Cockpit: the minutes of which will be forwarded if you have not already received them: there was a good feeling, the measures proposed were adopted and carried with a unanimous feeling as well as voice.

The next day the Twelve met again in conference, appointed elder P. P. Pratt to edit the Latter Day Saints Millennial Star which will be published in Manchester, and is expected to come out this month Br. B. Young; P. P.

Pratt J. Taylor to select the Hymns for a Hymn book; and such other business as appeared to be necessary, and from them agreed to separate to different parts of the land Br. Young accompanied Br. Woodruff to his field of labor in Herefordshire, a very extensive field. Br. G. A. Smith and Br. H. Clark went with elder Wm. Clayton to Manchester, there spent one Sabbath and from thence the former went to the Potteries, and Br. Clark to Macclesfield. Br. O. Pratt and Br. Hadlock went north, to the place where elder Russel formerly labored. Br. P. on his way to join elder Wright and Mulliner in Scotland, who had long been anxiously looking for some one to assist them; a letter has since come from them again, requesting some one to come to them, Br. Pratt not having then reached, but they had heard of our arrival in England, by a passenger in the same ship; the letter states that they had lately baptized 27 and others were ready &c. A letter from Br. Taylor, Liverpool, last Sunday, states he had baptized 8 the last Sunday 6 on Tuesday, and a prospect of more soon, things there flattering.

Br. Fielding and myself are visiting the churches which were built up when I was here before; they are generally revived at our coming: it was said on all sides by the enemies that we should never come to England more, and whether the saints were afraid or not, they are heartily glad to see us; they say our coming has made many false prophets, we consider the churches in general are in a comfortable way; peace and unity prevails the brethren here expected that when the Twelve came, there would be greater power in the preaching in general, and so it is; many have been added of late, the field is widening, the work is rolling on in the land, the prospect is good. Br. Fielding says he don't know how to express his feelings, he so greatly rejoices to see it, and he is far from being alone in this.

We are surprised to see what those men that rose up against us formerly, have come to; they are objects of pity almost every where. We suppose there has been not much short of 100 Methodist preachers baptized in all; one bap-

tist preacher, who left baptizing his people, to be rebaptized himself. And now, we send our love to President Smith and council, our brethren of the Twelve in America, the High Council, the Bishops, and all the elders of Israel; and to all the saints, the health of us all is improving, we are of one heart and of one mind, we request an interest in all your prayers, that we may be enabled to do the work that is before us: and we pray the Lord to be with you all and bless you forever, Amen.

HEBER C. KIMBALL,
JOSEPH FIELDING.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

BOOKS!!!

The spread of truth for a few years past, has been so exceedingly rapid, that, amid the conflicting winds of persecution, that has rolled with unexampled fury upon the heads of the saints; it has been impossible to keep the public supplied with books: and, inasmuch as the universal cry has been "Books," "Books," "we want Books," &c. and none could be had: we announce with pleasure, that effectual measures are now taking to accomplish the long desired object of getting books once more into circulation. It will be seen in this sheet that the Book of Mormon is now being Stereotyped and printed in Cincinnati, Ohio, and by the first of September, there will be Books of Mormon to be had on the most reasonable terms possible. Therefore, as the saints and the public in general, are acquainted with the fact that our means (money,) is very limited, to accomplish a work of this magnitude, they will, (it is hoped) no doubt improve the opportunity, and every man secure

to himself a book; for in so doing they will open an effectual door for spreading before the world other Books, which are very much desired.

The authorities of the church here, having taken this subject into consideration, and viewing the importance of Publishing a Hymn Book, and a more extensive quantity of the Books of Mormon, and also the necessity of Publishing the new translation of the scriptures, which has so long been desired by the Saints; have appointed, and authorized Samuel Bent and Geo. W. Harris, as traveling agents, to make contracts and receive monies &c. for the accomplishment of this glorious work. They are truly responsible men, men in whom we repose confidence; their operations will be relied upon. We would advise our Patrons, and the saints in general to act the liberal part in subscribing and paying in advance for these valuable works; they will prove to be more than an equivalent to the *lucrative*, for they will benefit the soul, whereas riches will only serve to corrode and canker it.

Question. If every friend to the cause of apostolic christianity, would subscribe and pay in advance for the above mentioned books, (so small a sum that it would not be missed,) how long would it be before there would be an abundance of means to accomplish the whole work? The best way to answer this, is by example.

As there has been some complaining that our papers are not received regular by our mail subscribers, we would just observe that our patrons may rest

assured that we have spared no pains in preparing our papers for the mail, but we have taken extra pains to wrap them strong and snug, and directed them with a plain hand; and why they should not be received we know not, one thing we do know, and that is this: "Mormonism" has excited a great deal of curiosity in the world, and there are thousands of people, who have an itching disposition to know all about the matter, but dare not subscribe for the paper, for fear their priests will turn them out of the synegogue, and they be counted as heretics. It would be pleasing if such individuals would, after reading, send them along to the lawful owners.

Letters have been flooding the Post Office of late, directed to us with the Postage unpaid; the principle part of which will of necessity, be remailed for Washington. All letters to us for the future, will not receive attention unless the Postage is PAID.

Our subscription for one year is one dollar in advance: a letter comes requesting the paper for one year, containing \$1; Postage 25 cents, in the course of three months the second letter makes its appearance, requesting the paper to be directed to another Post Office: Postage 25 cents. After a short time a paper gets miscarried and one number is missing; the subscriber anxious to keep the volume complete, sends the third letter requesting the lost No. Postage 25 cents. The fourth letter comes lumbering along in a few days requesting the paper to be stopped at the office as he is about to move into the place: Postage 25 cents. The next letter that comes has a silver dollar, to pay for the paper one year; excess of Postage 75 cents. How do you think printers can live?

We have given in this No. the affidavits of men of known integrity, concerning the outrageous kidnapping transaction, and the enforcing of gag

law by some of the citizens of Missouri. The preamble &c. is expressive of our views, we shall therefore defer comment.

Missouri has secured to herself a great name, from an experience of actual service for nearly eight years, she has become notable for four things viz: GAG LAW, MURDERING, ROB-BING, and EXTERMINATING: If Gov. Boggs should be re-elected, we shall expect that an *inquisition* will be established in the EMPIRE State.

Our patrons must have patience; if the August number should not come as soon as it is desired, the following may be assigned as the reason why. Bro. E. Robinson is absent on business, and my absence, of necessity, is required for a few weeks.

D. C. S.

The two following, affidavits, given by Messrs. Brown and Allred, contain facts in relation to the late Missouri kidnapping.—Ed.

State of Illinois,
Hancock county, }

This day, personally appeared before the undersigned an acting Justice of the Peace, in the aforesaid county; Alanson Brown, a credible witness, who first being duly sworn according to law, deposes and says, that on the 7th day of July, A. D. 1840, and in the county of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tate and Halsey White, in company with several other persons, to this affiant unknown forcibly arrested this affiant, and one Benjamin Boyce; whilst affiant and said Boyce were quietly pursuing their own lawful business. And that immediately after said arrest the said Allensworth, Woodyard, Martin Owsley, Bain, Tate and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords from the said county of Hancock, in said State, on the day and year above set forth, into the county of Lewis, in the State of Missouri; without having established a claim for such a procedure, according to the laws of the United States. Affiant states that in a short time after he was taken into

the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night when they were taken out of the room, where they had been confined, into the woods near at hand, by said Tate, a man by the name of Huner and another by the name of Monday and some others, whose names affiant did not learn; they previously placed a rope about the neck of the affiant, Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this affiant heard repeated blows, which others belonging to the same gang of Huner, were inflicting upon Boyce, and he could hear also the cries of Boyce under the pain arising from the blows, after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states, that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing, the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois.

Affiant has learned that the name of the place, in said county of Lewis, State of Missouri to which, he was so taken from the State of Illinois, is called Tully; to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tate, and White, have fled as fugitives from Justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace.

July 13th, 1840.

State of Illinois,
Hancock county, }

This day personally appeared before the undersigned an acting Justice of the Peace, in and for said county, James Allred, a credible witness, who first being duly sworn accor-

ling to law, deposes and says, that William Allensworth, John H. Owsly, and William Martin, on the seventh day of July, A. D. 1840, within the limits of the said county, of Hancock, aided by several other persons, to this affiant unknown—forcibly arrested this affiant and one Noah Rogers; whilst affiant and said Rogers, were peaceably pursuing their own lawful business and that the said Allensworth, Owsly and Martin, after said arrest, aided by sundry persons, to this affiant unknown; did forcibly take, kidnap and carry this affiant, and said Rogers, from the said county of Hancock, in the state of Illinois, on the day and year above mentioned, into the state of Missouri; without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the state of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they were confined into the woods near by, and this affiant was bound by the persons conducting him to a tree he having been first forcibly stripped by them of every particle of clothing. Those having him in charge then told affiant that they would whip him, one of them by the name of Monday, saying to this affiant God-dam you I'll cut you to the hollow. They however at last unbound the affiant without whipping him. Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope about his neck, and he heard a great number of blows which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant together with Rogers was taken back and placed in the room from which they were taken, together with one Boyce & Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company who had imprisoned him, a passport, of which the following is a copy.

Tully Mo. July 12th, 1840.

The people of Tully, having taken up Mr Alfred, with some others, and

having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee,

H. M. WOODYARD.

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place Missouri, the said Allensworth, Owsley and Martin, are now living.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by the said James Alfred.

DANIEL H. WELLS.

Justice of the Peace.

July 16th, 1840.

At a meeting of the citizens of Nauvoo, Hancock co. Illinois, 13th July, 1840. Elias Higbee was called to the chair, and R. B. Thompson was appointed Secretary.

On motion, a Committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons to wit: Isaac Galland, R. B. Thompson, Sidney Rigdon, and D. H. Wells, who retired and after a short absence, reported the following preamble and resolutions which were unanimously adopted.

PREAMBLE.

The committee, appointed to express the sense of this meeting, in relation to the recent acts of abduction and other deeds of cruelty, and inhumanity committed upon our citizens, by the citizens of the state of Missouri, beg leave respectfully to report;

That having under consideration, the principle matters involved in the discharge of their duty; they have been forced to arrive at the following conclusion.

1st That the people of Missouri not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2dly, That notwithstanding, they have already robbed us of our homes—murdered our families, stolen and carried

away our property; and to complete the measure of their infamy as a state their Executive caused unoffending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and theiving brigands, to seek further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that to, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, of the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped and carried away several honest and worthy citizens of this county.

4thly—Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries; with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unoffending citizens.

Therefore.

Resolved first: that we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri in setting at defiance the laws of this, as well as all other States of this Union; by forcing from their homes and from the State, civil citizens of Illinois; and taking them into the State of Missouri without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians) iniquities, and screen themselves from the just indignation of an incensed public.

Resolved secondly—that while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this State, as set forth in the above preamble, and

strongest indignation, at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us,

Resolved, thirdly—that, inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this state, protection from such unjust, and before, unheard of oppressions.

Resolved, fourthly—that the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—that, the cruelties practiced upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient, or modern times; and can only find its parallel in the "Auto da Fa" the inquisitions in Spain.

Resolved, sixthly—that, such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure; and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—that, we memorialize the Executive of this state of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures, as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.

R. B. THOMPSON, Sec'y.

NOTICE.

The elders of the church of Jesus Christ of Latter Day Saints, in Iowa Territory, are hereby requested to enroll their names in the quorum of elders, by the 4th Saturday of August next, or they will not be considered in fellowship with said quorum.

Also that the quorum of elders will hereafter meet at Ambrosia, on the 4th Saturday of each month, at 1 o'clock A. M. Ordered by the unanimous voice of the quorum of elders convened at